A SERMON, No leſſe fruitfull, then Famous.

Preached at Pauls Croſſe, on the Sunday of *Quinquageſima*, by *R. Wimbleton*, in the Reigne of K. *Henry* the fourth, in the yeere of our Lord God, 1388. and found out hidden in a Wall.

Which Sermon is here ſet forth by the old Coppie, without adding or diminiſhing, ſave the old Engliſh heere and there amended.

The fifteenth Edition.

LONDON,
Printed by *Thomas Cotes*, 1635.

To the Christian Reader.

LOe, Christian Reader, while the world no: slumbred, but routed and snorted in the deepe and dead sleepe of ignorance: some lively spirits were waking, and ceased not to call upon the drousie multitude of men, and to stir them up from the long dreames of sinnefull living, that once at the last they would creepe out of darkneſſe, and come forth to the hot shining Sunne of Gods word, that both the filthy mists of their hearts might be driven away, and also their heavy and dying spirits recreated, refreshed, and quickened. So that no man can alleadge, that in any age there wanted preachers of Gods word. For he that keepeth Israel sleepeth not, nor slumbereth. And though through his secret counsell, he sendeth more Labourers into his harvest at one time than at another: yet he hath ever some to weede, to reape, to gather sheaves

together into the barnes of everla-
sting life. Reade therefore diligently
this little sermon, so long since writ-
ten, and thou shalt perceive the same
quick spirit in the Author thereof,
that thou now marvailest at in others
of our time. He sharpely, earnestly,
and wittily rebuketh the sinnes of all
sorts of men, and speaketh as one hav-
ing authority, and not as the Scribes
and Pharisees, which with their blunt
dart, could never touch the quicke,
though they have occupied & worne
the Pulpets for many yeeres. The
word of God is lively and mighty in
operation, and sharper than any two-
edged sword, and cutteth even unto
the devision of the soule, and of the
spirit, and of the joyntures and mar-
row, &c. Wherefore eftsoone I ex-
hort thee, to reade this little Treatise
diligently, and not onely to reverence
the authority and lively spirit, and
word of God therein: but also to
learne both to acknowledg, & more-
over to amend the wickednes of thy
life, which God grant for his Christ
sake, *Amen*.

A

A Godly and famous Sermon preached in the yeere of our Lord, 1388. at *Pauls* Crosse, on the Sunday of *Quinquagesima*, by *R. Wimbleton*, and found out hid in a Wall.

LVKE. 16.

Redde rationem villicationis tuæ.

Come, give a reckoning of thy Bayliwicke.

CHRIST, the Authour and Doctor of all Truth, in his Gospel, likeneth the Kingdome of Heaven, to an Householder, saying on this wise: Like as the Kingdome of heaven to an Housholding man, that went forth first in the Morning to hire workemen into his Vineyard; so did he about the third houre, the sixth, the ninth, and the eleventh. And as he found men standing idle, hée said to them: Why stand ye héere unoccupied? Goe ye into my Vineyard, and Mat. 20.

that that is due I shall give you. And when the day was ended, hee called his Steward, and bade that he should give to every man a peny.

Spiritually this householder is our master and Lord Christ, the true householder and head of his Church heere in earth: which calleth men in divers houres of the day, that is, in divers ages of the world. As in the time of nature, he called by inspiration, Abell, Enoch, Noah, Abraham, and other like. In the time of the old Law he called Moses, David, Esay, and Ieremy, with the Prophets. And in the time of grace, hee called the Apostles, Martyres, Confessours, and Virgins. Yee called also some in Childhood, as Iohn Baptist: Some in their youth, as Iohn the evangelist: some in their middle age, as Peter, and Andrew: some in their latter dayes, as Gamaliel, and Ioseph of Arimathea, and all these bee called to labour in the Lords Vineyard, that is, his Church yea, and that sundry waies. For right as you see, that in trimming of

this

this materiall Vine there be divers labors, for some cut away the branches that be boyd, some underset and lay abroade the Vine, yea, some pare away the olde earth, and lay new to the roote, which Officers be all so necessary to the Vine, that if any of them faile or want, it must be either cut, or it will destroy the growing of the Vine. For unlesse the Vine be cut, she will ware wilde, except she be raised up, and laid abroad, weedes and nettles will soone overgrow her. And if the roote bee not fatted with new and fresh dung, for feeblenesse shee will ware barren. No lesse needfull in Christs Church, be these three Offices, of Priesthood, Knighthood, and Labourers.

The Priests or Preachers, it behoveth to cut away the voyde branches of sinne, with the Sword of Gods word. To Knighthoode it becommeth, not to let wrongs and thefts to bee done, and to maintaine Gods Lawe, and them that be Teachers thereof: yea, and to keepe the land from insurrection, and invading of others Lands. The Labourers, must labour bodily, and with sore sweate get out of the earth bodily sustenance,

both for themselves, and for other. And all these estates bee so nædefull to the Church that none may well bee without other. For if Priests wanted, the people for default of knowledge of Gods word, would waxe wilde in vices, and so dye ghostly. And were not knighthood, and men to rule the people by Lawe and hardinesse, thæves and enemies would so encrease, that no man could live in peace. And but for Labozers, both Priests and knights must become Artificers, Plowmen, and Yeards: or else must for default of bodily sustenance die.

Avicenna. And therefore saith the great Clearke Avicenna: that the very unreasonable beast, if it have that that nature and kind hath ordained for it, as kinde giveth it, he is sufficient to live of himself, without any helpe of any other of the same kinde: As if there were but one Horse, or one Shæpe in the world: yet if he had Corne and Graffe, as nature and kinde hath ordained for such a beast, hee should live well enough. But if there were but one man in the world, although hee had all the goods that is therein: yet for want of other hee should die, or his life would bee

Comparatio.

worse

worse then if he were not. And the case is this: For that thing that kinde hath ordayned for mans sustenance, without other preparing or altering, then it hath of kinde, accordeth not to him. As if a man have Corne, as it commeth from the earth: yet it is no meate fit for him, untill it bee by mans craft changed into Bread. And though hee have Flesh or Fish: yet while it is rawe, and not by mans labour sodden, roasted, broyled, or baked, it is not fit for mans sustenance. Even so the woll that the Sheepe beareth, must needes by divers crafts bee altered or changed, ere it be able to cloath any man. And truely one man by himselfe should never doe all these labours, and therefore saith this Clarke, that it is needefull that some be Husbandmen, some men of Occupations, some Merchants to fetch that that one Land wanteth from another, where it is plentifull.

And truely, this one thing should bee a great cause, why every state should love other, and men of one craft should neither hate nor despise men of another craft,

craft. For one of them is so needfull to another, that oftentimes those crafts that seeme most unhoneſt, might worſt be forborne. And this I dare say, that how that is not labouring in this world, either in ſtudying, praying and preaching, as it behoveth Clergie men, for the healthy of the people: Or in defending the causes of the needy, in fighting against tyrants and enimies, which is the office of all Knights: Or in labouring on the earth, as in divers crafts, which pertaine to the Labouring: when the day of reckoning ſhall come, that is, the end of this life, right as hee lived here without labour or travaile, so ſhall hee want there the reward of the penny, that is, the endleſſe joyes of Heaven. And as he was living heere after no ſtate and order, so
Iob 10. ſhall he then be put into that place where is no order, but everlaſting horrour and ſorrow, that is, in hell.

1 Cor. 7. Wherefore, let every man ſee in what ſtate God hath called him, and live therein by labour, according to his degree.
1 Pet. 3. They that be labouring men, or crafts men, doe it truely: if thou bee a ſervant,

or

or a bondman, be subject, and live in feare to displease thy maister or Lord for Christs sake. If thou be a Merchant, deceive not thy brother in chaffering. If thou bee a Knight or a Lord, defend the poore and needy man, from such as would harme him. Thou being a Judge or a Justice, goe not to the right hand for favour, nor to the left hand to punish any man for hate. Thou that art a Priest, instruct, praise, & reprove. Instruct the ignorant, praise the obedient, and reprove the disobedient to God. Thus every man ought to labour and travaile after his degree: for when the Evening commeth, that is, the end of the world, then shall every man take reward good or bad, therefore as he hath laboured heere.

1 Thes. 4.

Pro. 8.

2 Tim. 4.

These bee the words that I have taken to intreate upon, and bee thus much to say in English: Come and give a reckoning of thy Bayliwicke. Christ the authour of pitty, and lover of the salvation of his people, in the processe of this Gospel, enformeth every man which is his Bayliffe, by the parable of a Bayliffe that he speaketh of, to prepare

Note.

him

himselfe to make his answer, and to give a reckoning of such goods, as he hath received at GOD'S hand when the day of strickt reckoning shall come, that is, the day of doome. And so I at this time through the helpe of God, following him that is so great a Maker of authoritie, because I know nothing that should more draw away mans unreasonable love from the vaine and transitory joy of this world, then to have in minde the fearefull reckoning: So farre as GOD permitteth, I will shew you how you shall dispose you to avoyd the Lords yre and vengeance, when there shall bee so hard a judgement, that we shall give account for every idle word that wee have spoken. For then it shall bee said unto us, as wee shall have no power to goe backe: Come give a reckoning of thy Bayli-wicke.

But for further proceste of this first part of this Sermon, know you there be three Bayliwickes, that shall be called to this strickt reckoning. The first shall answere for himselfe and for others, and they be Clergy men, that have the o-

ver-

berfight or cure of mans soule. The second, be temporall Lords, that have the governance of the people. And the third Bayliffe shall account for himselfe, or at least have much lesse charge then the other, and that is every Christian man, for that he hath received of God. And every one of these shall answere to three questions.

The first question is: how hast thou entred? The second; how hast thou ruled? The third: how hast thou lived? And if thou canst assoile these three questions, and discharge thee of them: there was never earthly Lord (without comparison) that so rewarded his servants, as the Lord will reward thee, that is to say, with life and joy everlasting. But on the other side, if thou now, regarding not thine owne wealth, take no heede of this reckoning, if that day take thee suddenly, so that thou passe hence in deadly sinne and evill life, and have not amended (as thou knowest not what shall befall thee,) all the tongues that ever were, or ever shall bee, cannot expresse the sorrow and woe that thou shalt ever bee

bée in and suffer. Therefore desire of so great joy, and the feare of so great paine, (though the loue of GOD were not in thine heart) should make thee afraid to sinne, for to thinke that thou shalt giue a reckoning of thy Bayliwicke. Therefore as I said, the first question that shall be proponnded to the first Bayliffe, (which is a Prelate or Curate of mens soules) is this: How hast thou entred? Friend, how entredst thou hither? Who brought thée into this Office? Trueth, or Simony? God, or the Deuill? Grace, or Simony? The flesh, or the Spirit: Giue now thy reckoning if thou canst: if thou canst not, I counsell thee without delay to learne. For if thou bée called thus or it be night, and then if thou stand dumbe for lacke of knowledg, and for confusion of thine owne conscience, thou shalt fall into the sentence that here ensueth: Binde his hands and féete, and cast him into vtter darkenesse, where is wayling and gnashing of téeth. Therefore I counsell thee that thou aduise thée wel, how thou shalt answere to this question. How hast thou entred? Whether by cal-

ling,

ling, or by thine owne procuring: for that thou wouldest labour in Gods Gospel, or for that thou wouldest bee richly attyred, and live easily: Answere to thine owne conscience now, as thou shalt (or it bee long) answere to God: Thou that hast taken now the order of Priesthood, whether thou bee a Curate or no, who stirred thee to take so high an Office upon thee: Whether because thou wouldest live as a Priest ought to doe, and studie Gods Law to preach, and most hartily to pray for the people: or for to live a delicious life upon other mens sweate, and thy selfe to labour never a whit?

And heere might I aske a question: why doe men set their Children or Cosins to schoole; Whether for to get them great advancements, or to make them the better to know God, and to serve him: This their intention men may see openly, by the Sciences they set them to. Why, I pray you, doe men put their sons to the Civill Law, or to the Kings Court to write Letters and Writtes, rather than to Philosophy or Divinity, but because they thinke that these Sci- *Question.*

ences

ences shalbe meanes to make them great men in the world? And why bee there so few put to learne the word of God, and to be Preachers thereof, but that there are not such gaines, as is in the other? And so care they little on both parts for godly living.

Quæstio.

Solutio.

But certaine true it is now, that Iohn Chrysostome saith: Parents bee loving to the bodies of their children, but their soules they care not for: they desire their welfare in this world, but they passe not what they shall suffer in another. Some ordaine great fees for them here, but none ordaine them to Godward: The losse of their bodies they will sore bewaile, but the health of their soules they make no reckoning of. If they see them pore and sicke, they sorrow and sigh: but though they see them sinne, they are nothing grieved. And hereby they shew that they brought forth their bodies, but not their soules.

Iohannes Chrysost. Hom. 27.

And now to speake againe of Priests, if wee take heede truely, wee shall perceive great abominations that be scattered in the Church now adayes amongst Priests:

Note.

Priests: wee shall well perceive, I say, that they come not all into Christs fold by Christs calling, for to profit, but by other waies to get them worldly wealth. And this is the cause of losing of soules, that Christ bought so deere, and of many errors among the people. And therefore it is written in the booke of Mourning, where the Prophet speaketh thus to God: The enemy hath put his hand to all things to him desireable, for hee hath let lawles folke enter into the Sanctuary of the which thou hadst commanded that they should not enter into thy Church.

The enemy is Sathan, as his name soundeth, that hath put his hand to all that him liketh. For what sinne might the Fiend by all his craft or engine have sowne among men, that is not now adayes used? In what plenty is pride, envie, wrath & covetousnesse? When were they so great as they be now, and so of all other sinnes: And wherefore thinkest thou? But for because there be lawlesse people entred into the Temple, that neither in themselves keepe the law of God, nor can teach other. And to all such saith God by the Prophet Ose: For that thou

hast put away cunning or knowledge of Gods will, I will put thée away, that thou shalt use no Priesthood to me.

Note, that God and holy Scripture, expressly here forbiddeth men to take the state of Priesthood on them, unlesse they have knowledge as behoveth them.

Thou then that canst neither rule thy selfe nor others, after the Law of God: beware how thou wilt answere, for God at this dreadfull dome, shall say to thée: Come and give mee a reckoning of thy Bayliwicke, how thou hast entred.

The second question that every Prelate or Curate must answer to, is this: How hast thou ruled? That is to say, the soules of the subiects, and the goods of poore men? Give now thy account. First, how hast thou governed Gods flocke committed to thy Cure? Whether art thou an Heard, or an hired man, that doth all for his bodily hire? As a Father, or as a wolfe that eateth the sheepe & kéepeth them not? Say on. Whom hast thou turned from their cursed living, by thy devout preaching & good example? Whom hast thou taught the Law of God, that was before ignorant? There shall bée

heard

heard a grieuous accusing of fatherlesse children, and a straight alleadging of all the flocke, that thou hast taken of them thy liuing, through their labour & sweat, and done nothing therefore, but let them goe astray, wandring for pasture and water, and none giuen them by thee.

Directly giue thy reckoning also, how hast thou ruled & spent the goods of poore men? How shalt thou tremble with horrible feare then thinkest thou? Heare what Saint Bernard saith, threatning Clearkes and Ministers of the Church: They bee in the place of Saints, saith hee, and they doe wickedly, in that they not holding them content with wages that are sufficient to their necessaries, but the ouerplus that the needy should bee sustained by, they bee not ashamed to waste in the houses of their pride and lechery, with holding to themselues wickedly and cursedly, that which should bee the liuings of poore men; with double wickednesse, truely they doe sinne. First, they doe sinne, in that they rob other men of their goods. Furthermore, for that they misuse holy things in their vanities, and in their wickednesse. Euery *Bernardus*

such Bayliffe therefore beware for a non to the last farthing thou shalt reckon and give account. Thinkest thou then that thou shalt not be disallowed of God, for that, that thou mispent? In bringing up of yong idle fellowes nourished & taught as it were in a schoole to blaspheme God in all manner of points of evill living, and feeding of fat Palfries, of Hounds, and of Haukes, (and if so bee, that is, worst of all) on lecherous woman heare what is said of such: They have led their dayes in vanity, and in wealth, and in a moment they are gone downe into hell. Thinke therefore I reade thée, that thou shalt render straightly the account of thy Bayliwicke.

The third question that this Bayliffe shall answere to is this: How hast thou lived? What light of holinesse hast thou given and shewed to the people in thy living? What myrrour hast thou beene unto them? Now give thy reckoning, how hast thou lived? As a good sheepe-heard going before his flocke with good examples, or as a lewd person? As a man, or a beast? It is wonder truly to see how the life of Priests is changed

They be cloathed like Lords & Knights, they speake as unhonestly as any rybauld or Harlot: as covetously for gaines doe they procure, as any Merchants. They riot like Princes, and all this that thus is spent, is of poore mens goods, & Christs heritage. Therefore saith an holy Doctor, The clay of Egypt is tough and stinking, and medled with blood: The Slates were hard to be undone, for they were baked with the fire of covetousnesse, and with the laire or earth of lusts. In this point rich men travaile, and in this watch they lying in waite for poore men. In these travaile Prelates that bee blinded with too much shining of riches, that make them houses like Churches in greatnesse, and superfluous abundance of all things: that with divers paintings color their chambers, and with divers silkes & cloathings of colours make their Images gay: but the poore man for want of cloathes beggeth, and with an empty belly doth cry at the doore. And shall I say sooth, saith this Doctor? Oft-times thus poore men be robbed for to cloathe stockes and stones. Of such speaketh the Prophet

Quid tu hic? Aut quasi quid hic?

Esay: Who art thou heere? or as who art thou haere? Heere then art thou occupying the place of Peter, of Paul, of Thomas, or of Martin, but how? As Iudas was among the Apostles, as Simon Magus among the Disciples, as a Candle newly quenched, that fumeth over all the house, in stead of a light Lanthorne, and as a smoake that blindeth mens eies instead of a cleare fire. If thou contrary, thus the manner and living, that Christ and his Disciples left to Priests, heare what the Prophet Ieremie saith: They have entred, & they have had, and they have not beene obedient: they have with false title, or with their false corrupt intention, had power mens goods to their misusing, and they have not beene obedient to the Law of God in their owne living. Wherefore it is written, That they shall have the hardest doome. A hard doome or Iudgement, for that they have misentred: a harder iudgement, for that they have misruled: the hardest iudgement, for because they have so cursedly lived beyond all other. Wherefore, I counsell thee betimes, thinke how thou wilt make thy reckoning.

Sapi. 6.

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The second Bayliffe that must answer for himselfe and for other, is hée that hath the rule of any Realme, province, Shire or Countreyes: as Kings, Princes, Mayors, Shirifes, and Justices, & these shall answere to the same three questions. The first, How hast thou entred into thy Office? Whether to profit the people, to destroy falshood, and further trueth: or for desire to obtaine thereby worldly worship and riches? If thou take such an office more for thine owne worldly profit, then for to helpe the Commonwealth, thou art none of the perfect members of the Church, but art a tyraunt, and it is to bee feared, lest there bée many that desire such estate. Some, that they may be enhaunced with riches, and some that they might the rather oppresse such as they hate, and some bee enhaunced in taking gifts: whereby they spare to punish those that have trespassed, & so make them partners of their sinnes, and for bribes they worke all things. And many such, when they be so high in Office, thinke not that they bee poore mens Sonnes, Brethren, and Servants: but thinke themselves to bee of a higher kind

of nature, as they be advanced to worldly honour, which is but winde and vanity. Of whom saith God by the Prophet: They have reigned; but not by mee: they have beene Princes, but I know them not. So was Roboam King Solomons Sonne, when hee was first King, advanced in his heart, when the people of Israel came to him and sayde: Thy Father in his last dayes, put upon us a great charge, wee desire thee that thou wouldest make it lighter, and wee will serve thee. The King asked counsell of the elder wise men, which advised him to answer them faire, and that should be best. But he forsooke these wise mens counsels, and did after children that were his play-fellowes, and said to the people, when they came againe: My least finger is bigger than my Fathers ridge bone: My Father grieved you somewhat, but I will adde more thereto. The people hearing this, rebelled against him, and tooke them another King: and sithence that time, came never the Kingdome whole againe. Wherefore it is good for Rulers to take sober counsell, & to eschew fare-rounders, and

waies to have an eye of love to the
mmons that they rule. For know they
ll, be they never so high, that they shall
me before a higher Judge, to give a
koning.

The second question is: How hast
ou ruled the people and the office that
ou haddest to governe? Thou that hast
ne a Judge in causes of powre men, how
lt thou kept this commandement of
od, that thou shalt not take hæde to the
rson of the powre man, to be the harder Deut. 1.
him for his poverty: nor thou shalt not
ve respect to the rich mans counte-
nce, to spare or favour him in wrong
r his riches? O Lord, what abuse is
ers among Officers, of both Lawes
w adayes? If a great man pleadeth
th a powre man, to have ought that hee
oldeth: every Officer shall bee ready to
rther the rich man all that they may
his cause, that hee may have the end
at he desireth. But if a powre man plea-
eth with a rich man, then shall there be
many delayes, that though the powre
ans right bee open to all the Countrey,
r pore default of spending hee shall bee
constrained to let his cause fall. Wherefes

and

and Bayliffes will returne poore men Writs with a Tarde venit, except they fæle money in their hands. And yet heare say of men that have proved bad Courts, that the Court that is called more spiritually Christian, is more cursed. Therefore it is truely said, Gifts they take out of mens bosomes, to subvert the way of right iudgement. But especiall, the wordes of Christ are to be feared, who saith: In what iudgement Matth. 7. ye iudge other, your selfe shall receive the same, when ye shall come to give accounte of your Bayliwicke.

The third question is: How hast thou lived, that thou iudgest, and punishest other for trespassing? A great Doctor saith: It behooveth thee that punishest other men for their trespasses, to eschue and flee their vices. For if thy selfe do unlawfully, iudging other, thou condemnest thy selfe, sith thou dost that thing that thou Rom. 2. dislikest in others. Paul saith: Why teachest thou not thy selfe, that teachest other? Why stealest thou, that teachest other men not to steale? Gregory saith: How shall that man take rule of other that cannot goe before them in good living

ng: And when any man standeth be-
e him in iudgement, he must take hèed
foze what iudge he shal stand himselfe,
take his iudgment after his dèeds. But
is to be feared, that many fare as the
o false Iudges, that would have dam-
d to death the holy Susanna, foz that *Susanna.*
ee would not consent unto their leche-
. Of the which it is wzitten. They tur-
d away their eyes, foz that they would
t sée heaven, noz have minde of right
dgement. And so it foztuneth oft, that
ey which are mozе wozthy to bee han-
d, damme them that bée lesse wozthy.
s a Clarke telleth of Socrates the Phi- *Socrates.*
sopher, who on a time was demaun-
d why he did laugh? Foz I sée (said *Valerius Maximus.*
e) great thèeves laed little thèeves to
nging. I pzay you whether is hée a
eater thèese that taketh away a mans
ouse and his Land, from him and his
eires foz evermoze, oz he that foz great
ede stealeth a Shèepe oz a Calfe? And
ppose yée that sometime wee have not
ch Iudges, and men of Law that bée
ry extoztioners & bzibers themselves,
d iudge other to death: But I advise
é that thus iudgest other men, to re-

member

member that thou shalt come into iudg
ment, and give a reckoning of thy Ba
liwicke.

The third Bayliffe that shall be call
to this dreadfull wome, shall bee eve
Christian man, that shall reckon to hi
Lord God for the goods that hee hath h
of his. And here I will speake but of t
first question, that is, how hast thou g
verned thée and thy goods? And ho
hast thou entred here to thy goods? Ma
ware yée that have gotten any goo
wrongfully, either taking by extortio
by stealth, usury or deceit, woe shall b
to you at this dreadfull day. For as S
Austen saith, if hee bée cast into the fi
that hath not given of his owne goo
righteously gotten: where thinkest th
shall hée bée cast, that hath stolen oth
mens goods? And if he shall burne wi
the Fire, that hath not cloathed the n
ked: where iudgest thou shall he burn
that hath made naked them that wo
cloathed? But as Saint Gregory sait
Two things make men thus to live
rapine of other mens goods, that is, des
of honour, and dread of poverty. A wo
what vengeance falleth on this sinne per

co

covetousnesse, yée may sée by a figure of
Scripture. When the Angel said to the
Prophet Zacharie: Lift up thine eyes
and sée what is that, that goeth out. And
the Prophet asked, what is that? Then
the Angel said, This is the pot going out,
that is the eye of the earth. And there
was a weight of Lead, and there was a
Woman sitting in the middest of this
pot and the Angel said, This is impiety,
And he tooke her, and cast her into the
middle of the pot, and tooke the Gobbet
of Lead, and cast into the pots mouth.
And the Prophet lift up his eyes, and
saw two women like spirits in the ayre,
with wings like unto Kites or Puttocks:
and they carried up the pot betwéene
heaven & earth. And the Prophet asked
the Angel, whether they would cary this
pot? And he said, into the land of Sinnaar. *Exposition.*
This pot is covetousnes, for as a pot hath
a wide open mouth, so covetousnesse ga-
peth evermore after worldly goods, ri-
thes, and honour. And as the liquor in
the pot profiteth not the pot it selfe, but
them that draw and drinke thereof: so
worldly goods oft profit not the kée-
per, but other that come after, as it is
written:

Eccles. 5. written: He that hath money, shall have no fruit of it. And thus covetousnes is the eye of covetous men, for they be blind to see how they should come to heaven. But to win worldly things they can see many waies, like to the Owles & night Crowes, that see better by night, then by day. The piece of Leade, is the sinne of obstinacy, the Woman sitting in the pot, is impiety, as the Angell saith; that followeth unrighteousnesse and avarice. A man through avarice doth lose the pittie that hee should have of the misery of his soule, sithence oftimes men lose the life of their soule by deadly sinne, that they commit to get riches. And also they lose the pittie that they should have to their bodies, putting themselves to many great perils & ieopardies of their bodies both by Sea, and Land: and loseth compassion towards other men: and all this doth covetousnesse. This pot is stopped with a Gobbet of Lead, when impietie is closed thus by the sin of obstinacy; by covetousnesse, that it may not goe out of the keepers heart by repentance: For as Iob 20. Iob saith, when hee is filled hee shall be stopped. The two Women that bare

the pot, were pride and lust of flesh, at in the Scripture bee called the twoughters of the water-leach, crying: ring, bring; and they had wings. The st Woman which is pride, had two ings, the first wing is graces or gifts rituall, as cunning, wisedome, counsel, d such other, of which gifts, men are t proud. The second wing is bodily ace or gifts, as strength, beauty, ance, with such other, of which also men ere often proud.

The wing of the second Woman, is shly desires, and they be gluttony and th. Of gluttany speaketh S. Grego- saying: When the belly is filled, the ckes of lechery is stirred. Of sloath th Saint Austen, that Lot while hee as in businesse dwelling amongst the ewes in Sodome, he was a good man: t when hee was on the hill, idle, in unkennesse he lay by his owne daughs. And these Women had wings like leides or buttocks, that with crying ee go seeking their meate, as Bartho- neus saith: Thus fareth the covetous- sse and fervent desire of fleshly men, witnesseth S. Austen. We see (saith hee)

Grego.

August. de conflictu virtutis & vitiorum.

Barthol de proprietatibus rerum.

he) that ravenous fishes have some mea-
sure, for when they hunger, they doe rap
Augustine. and eat, but when they be full they spare.
Only a covetous man may not be filled
or satisfied, ever he taketh, & never hath
he enough, neither dreadeth he God, no
shame of man, neither spareth Father
neither knoweth Mother: with his bro-
ther he accordeth not, nor with his frien
keepeth truth: He oppresseth widowes
and harmeth motherlesse children. Fre
men he maketh bond, and bringeth forth
false witnesse. He occupieth dead mens
goods, as though hee should never die.
What madnesse is this, saith this Do-
ctor, thus to loose life and grace, and pro-
Augustinus cure the soules damnation? To winne
Gold, and lose Heaven? And therefore
Psal. 54. saith the Prophet: Unhappinesse shall
compasse thée round about, travaile and
unrighteousnesse is in the midst among
them. Also Innocentius speaking of the
harme that commeth of covetousnesse
saith: Oh how many men hath covetou-
nesse deceived and spilt? For covetousnes
or reward of gifts that the King Balaak
Num. 22. promised Balaam, he would have cur-
the people of God, notwithstanding his
owne

own Alle reproved him in his owne conscience, & all that was in him reproved, and hurt his foote at a wall. And yet was he overcome and ledde away with covetousnesse, which enforced him what hee might. Achan was stoned, for covetous- Iosh. 7.
nesse made him steale gold and precious cloathes, against Gods commandement. Gehesie was stricken with miserie, for 2 King. 5.
that he sold Naamans health, that came by the grace of God. Iudas for covetousnesse sold Christ, and afterward hanged himselfe. Ananias, and Sapphira his wife, Act. 5.
did die suddenly, because they denied to Peter the price or summe of mony that they received. Covetousnes is cause that rich men eate poore men, even as beasts eat grasse, keeping it under: this is daily seene. For if a rich man have a field, and in the midst, or on the outside, a poore man have but one Aker: or if a rich man have the whole streete, save one house that some poore brother of his oweth, he never ceaseth till that hee hath gotten it out of the poore mans hand, either by praying, or by buying, or by purchasing by deceit. Thus fared it by King Achab, that by the procurement of the false Queene Iezabel,

Ambrof. in suo libello de Naboth.

slow the poore man Naboth, for that hee would not sel him his Vineyard lying by his Palace. Whereupon saith S. Ambrose: How far wil your rich men stretch out your covetousnesse? Will ye dwell alone upon the earth, and have no poore man with you? Why put you out your fellow in kinde, & challenge to your selfe the possession, that kinde and nature hath made common to all men, both poore and rich? The earth was made common, and will yee rich men challenge proper right therein? Nature and kinde knoweth no riches, for she bringeth forth all manner of men poore. For we be not gotten with rich cloathes, nor borne with golde and silver. Nature and kinde bringeth us naked into the world, both needy of meate and drinke. Naked the earth taketh us again, as naked even as shée brought us hither. Shée cannot close our possessions and riches with us in the Sepulchre. For kinde maketh no difference betwéene poore and rich, neither in comming hither, nor in going hence: all after one manner she bringeth forth, all after one manner closeth she in the grave.

Whosoever maketh difference betwéen

poore

powre and rich, abide till they have lyen a little space in the grave, and then open and looke among the dead bones; who was rich, and who was powre. Except it bee as thus, that more cloathes be rotten with the rich men, then with the powre. And that endammageth them that bée alive, and profiteth not them that be dead. Thus saith the holy Doctor, of such extortioners it is written: Other mens fields they reape, and of the vine of him that hath béene oppressed, they plucke away the grapes. They leave men naked, and plucke away their cloathes, that they have not wherewith to cover them from cold. And they lift up this pot (that I spake of before) betwéene heaven & earth: for coveteousnesse of men, neither hath Charity in earth to their brethren, nor to God in heaven: and they beare this pot into the land of Sinnaar, that is to say, Into the land of stench, that is, hell. For their is stinke, in stead of swéete smelling, as Esay saith. Beware that thou go not with this pot, nor with the woman hérein, and in any case take heede that thou marry not with her, for then yee must bée both one, that is, that lecherous Iob 24.

woman and full of fleshly delights, with whom Kings and Merchants have done folley heere in earth, and with her vices they have bene made rich: whose damnation is written in the book of the Revelation of S. Iohn, by these words; In one day shall all her plagues come on her, death, sorrow, and hunger, and fire shall burne her. For strong is God that will avenge him on her. The Kings of the earth that have done lechery with her, and have lived in her delights, when they shall see the smoake of her burning, shall stand a farre off weeping and wayling, yea, crying, alas, alas, that great city, that was cloathed with bisse, purple, and brasell, and over-gilt with gold and precious Stones, and Pearle, for in one houre all these great riches shall bee destroyed. Then shall they say that shall be damned with her: we have erred from the way of truth and righteousnesse, and the light hath not shined upon us, and the Sunne of understanding hath not risen to us: we have bene wearied in the way of wickednes and of lusts, and have gone the hard waies, but the way of God we know not. What hath pride profited

us

us, or the boast of our riches? What hath it brought unto us? All is gone as a shadow of death, and wée can shew no matter of holinesse in our kindred. In our wickednes we be wasted away. Thinke therefore I counsell thée, that thou shalt give a reckoning of thy Bayliwicke.

Yéere should be asked, how thou hast governed thy Wife, thy Children & Servants? Hast thou brought them up after the Lawes of God, and continued them therein, as much as lyeth in thy power? But if thou hast brought them up after another way, or suffered them to goe at their owne will, thinke not but thou must give account thereof, when it shall be said: Give account of thy Baywicke. But and if thou wilt avoyd all the straight and hard accounts, I counsell thee, whatsoever thou be, to fall & cleave unto the mercy and goodnesse of God, through Christs merits, with a lively faith and repenting heart for thine iniquities. And now therefore, repent of thy life past, and amend, for if thou doe not, and that in time, who shall grant thée pardon and release of thy accounts?

The second part of this Sermon.

IN the second Part, with the helpe of God, I will shew first, who shall call us to this reckoning. Secondly before whom wee shall reckon: And finally what punishment shall bee to them that be found false servants and wicked, and what reward shall be given to them that bee found faithfull and true. For the first ye shall know, that their be two judgements: the first, anon after the departing of the body and soule, which is a particular doome, whereof Luke speaketh in his Gospel. The second doome shall be anon after the generall Resurrection, and that shall be universall, and of this speaketh S. Matthew. To the first shall every man be called, one after another; and the world passeth. To the second, shall wee come all together in the twinckling of an eye. To the first, men shall be called by three Sommers or Serjants, the first is sickneſſe, the second Age, the third death. The first, warneth, the second threatneth, and the third taketh. This is a kindly order, but sometime it falleth unkindly. For some die, that ne

Mat. 25.

ver

ber consider what is sickneſſe, nor age, as children that be suddenly slaine. And some, yea, and the most part now adayes that die, depart before their pure and naturall age of death. Therefore I say, that the first that called us to this speciall iudgement, is sickneſſe, that followeth all mankind, so that every man hath it. And there is a double sickneſſe, that some men have, but not all; yet the first sickeneſſe is double, for some is within, in the midst of the soule, and some is without, in the feebleneſſe of the body, that néedes must bée destroyed, who in continuance of time himselfe is cause of corruption, as the Philosophers saith, that there is feebleneſſe in sicknes. Now many a man sée hereby, that though a man shout out of his horse (that is, his heart) all manner of worldly and fleshly thoughts, yet for all that ever he can doe, hee shall scantly suffer to thinke onely on GOD, the space of a Pater noster while, but some other thought of things that bée passing, entreth into the soule, and draweth her from the contemplation. But O good God, what a sickneſſe is this, & heavy burthen upon the sonnes of Adam? That on the

Notetur.

fowle mucke of the woꝛld, we can thinke
long enough: but on the Lo.d whom the
Soule ſhould have moſt delectation by,
we cannot think ſo little a ſpace, but that
the Cockle will enter among the wheat.
Of this ſickneſſe ſpake Saint Paul,
when he ſaid: I ſée another Law in my
members, rebelling againſt the Law of
my ſpirit, and dꝛawing me to the Law of
ſinne. So that it fareth by us, as it doth
by a man that would looke ſteadfaſtly a
gainſt the Sun, and cannot endure long
foꝛ any thing, and yet foꝛ no default that
is in the Sunne, foꝛ it is moſt cleare in it
ſelfe, & ſo by reaſon ſhould be beſt ſéene;
but it is foꝛ the feeblenes of mens eyes
Right ſo, ſithence Adam our firſt Father
Gen. 3. was put out of Paradiſe, all his offſpꝛing
have beene thus ſicke, as the Pꝛopheꝛ
Ezek. 18. ſaith: Our Fathers have eaten a bitter
grape, and the téeth of their childꝛen be
ſet on edge. The ſecond ſicknes, that is
common to all mankinde, commeth of
fœblenes of body, as hunger, thirſt, cold
Iob 14. 2. heate, ſoꝛꝛow, wearines, and many other
as Iob ſaith, A man that is boꝛne of a
woman, living a little time, is filled
with many miſeries. But there be othe

ſick

ke sicknes that come to some, but not to all,
the as Leprosie, Palsie, severs, Dropsies,
by, Mindnesse, and many other, as it is said
ha to the people of Israel in Scripture: But
at. if thou kéepe not the Commandements
l, that be written in the booke of life, I shal
my increase thy sorrowes, and the sicknes of
of thy séede, great sicknes and long abiding.
o of And yee shall understand, that God sen-
oth beth such sicknes otherwhile to good men;
a and some times to evill. To good men,
ng God doth it for two causes, and that I
ha say of sicknesse, I would to be understood
i of all manner of tribulation. The first
e cause, for that they should ever know
es that they have no perfections of them-
he selves, but of God onely, and to increase
ng méekenesse. Of this saith Paul: Lest the
he greatnesse of revelation lift or extoll me
te up in to pride, to me was given the prick
ee of my flesh, the angell of Sathan, to
is smite me on the necke, whereof I have
o thrise prayed God, that it should go from
ld mee. And he answered me, my grace is
er sufficient. For my vertue is fulfilled in
f a sicknes; whereof thus saith the glose: The
le Fiend asking Iob to bée tempted, was
he heard, and not the Apostle, asking his
k tem-

temptation to be removed: God hear
him that should be damned, and he hear
not him that he would save. For oft th
sicke man asketh many things of th
Leach that he wil not give him, and tha
is, for to make him whole of his sicknes
Also God sendeth his Saints oftentimes
sickenesse and persecution, to give us sin
full wretches example of patience. For i
he should suffer his Saints to have tri
bulation in this world, and they thank
him therefore: much more we wretches
that God hath sent to, not a hundred par
of their sorrow, should beare it méekely
since wee have deserv'd a thousand times
so much as they have. Wherefore as we
reade of Toby, that on a day as hee was
Tob. 2. weary of burying of poore men, which
should else have bin unburied, & have bi
eaten of Hounds & Foules, as the carca
ses of other unreasonable beastes: as he
for wearinesse was laid to rest (through
the sufferance of God) the Swallowes
that bred above in the house, made ordure
which fell on his eyes, wherby he waxed
blind. This is written, that God suffered
this temptation to come to him for an ex
ample of patience, to all them that come

after

after. And so was all the temptation of holy Iob. And though Toby from his childhood evermore did feare God, & kept his commandements, yet was hee not agreeved against God, though that mischievous blindnesse fell to him, but unmoveably dwelt in the feare of God, thanking him al the daies of his life. Lo, here ỹ Scripture expressly saith, that God suffered this holy man to have that sickenesse, to give other that come after him, an example of patience. And also sometime God sendeth sickenes & tribulation to wicked men, and that for two causes. First, for that they should dread God, and leave their sinne, as it is written: Their sickenesse was multiplyed, and after they hasted to God-ward. For wee see often, men in sickenesse know their God, that never would have turned to him while they were whole. Also, God sendeth them sickenesse often, to agast other men, lest they should follow their sinne. As the sickenes of King Antiochus, whom God smote with such a plague, that the worms crawled out of his body, hee being alive. And the stinke was so loathsome, that his friends were weary therwith, and might

Antiochus.

not

not suffer it: yea, at length he might no
abide his owne stincke, and then hee be
gan to know himselfe, & said: It is right
full to be subject unto God, and a mortall
man not to hold him equall with God.
And the Story saith. He asked mercy of
God, and made a vowe unto him that hee
would make the City of Jerusalem free,
and the Jewes as free as the men of A-
thens, and that hee would honour Gods
Temple with precious aray, and multi-
ply the holy vessels, and find of his owne
lands the charges and expences pertai-
ning to the Sacrifice, and that he would
become a Jew, and goe over all the Land,
preaching Gods Law. And yet God gave
him no mercy as he desired, for neither
was there in him contrition nor repen-
tance that sprong of faith, but of odious
paine. For, what was in him to forsake
his wickednesse, when he was unable to
do good or evill? And by this vengeance
that God take on this King, men may
see what it is to bee disobedient to God.
Also it is to be taken heed, that when sick
nesse commeth, ever it sheweth that the
patient is mortall, and that he shal needs
die; and though he may escape this sicke-

nesse

...elfe, yet cannot hée eschew death, and so ...e must néeds come to the reckoning.

The second Sommer that shall call to his peculiar iudgement, is age & fæble-...elfe, whose property is, although hee tar-...y with thée, hée will not leave thée, till ...e hath brought thée to the third, that is, ...eath. But there be many, though they ...ave this Sommer with them, yet they ...ake no héede. He séeth how his head ho-...eth, his backe croweth, his breath stin-...eth, his téeth fallen, his sight failes, his ...ace rivelled, his eares waxe heavie to ...eare: what meaneth all this, but that ...ge sommeth thee to the dome? But what ...oze madnesse can be, then a man being ...alled and drawne to so dreadfull a rec-...oning, where except hee answere well, ...é forfeiteth both body and soule to dam-...ation for ever, if he sée a little myrth by ...he way, hée thinketh so much thereon, ...hat he forgetteth who draweth him? So ...oth he that is stricken in Age, who hath ...o great pleasure in this worlds wealth, ...hat he forgetteth whether hée is going: Therefore saith a holy Doctor, that a-...monge all the abuses of the world, most ...s of an olde man that is obstinate, for he

The second Sommer. Properities of Death.

thinketh

thinketh not of his going out of this
worlde, nor of his passing into the worlde
to come. He heareth three messengers of
Death, but he beleeved them not, and the
cause is, for the threefold cord that such a
old man is bound with, is hard to breake.
This Cord is custome, that is of three
plites, which be these, idle thoughts, un-
honest speech, and wicked deedes. The
which if they growe in a man from his
child-hood unto mans age, they make
three-fold Corde to binde the old man in
Esay 58. custome of sinne. Therefore saith Esay
breake the bonds of sinne. Thinke there-
fore, whosoever thou bee, that art thus
summoned, thou canst not escape, but
that thou must make thy reckoning.

The third Somnar. *Definition mortis.*

The third Somner to this reckoning
is Death, and his condition is this, come
he first, or come he last, he spareth neither
poore nor rich, aged, nor yong; nor he fea-
reth no threatning, he regardeth no prai-
er nor gift, nor granteth any respite, but
without delay hee bringeth forth man to
iudgement. Therefore saith S. Austine
Augstinus. Well ought every man to dread the day
of death. For in what state soever man
last day findeth him, when hee goeth out

this world, in the same state it bring-
th him to his judgement. Therefore
uith the wise man: Son thinke on thy
ast day, and thou shalt never sinne. Now
emember that thou shalt reckon for thy
Bayliwicke.

I say also that there shall bee another day of judgement, to the which all men shall come together in the twinkling of an eye, and this shall be universall. And like as to the other, every man shalbe called by these three Sommers, so to this judgement all the world shall be called, with three generall Sommers: & right as the other three messengers shew a mans end, so do these messengers tell the end of the world. The first is ỹ worlds sicknes, the second is the age and feblenesse, & the third is the end. The sicknes of the world thou shalt know by Charity waxing cold: and his age & feblenes thou shalt know by tokens fulfilled, and his end thou shalt know by Antichrists pursuing. First, I said, Thou shalt know the worlds sicknesse, by Charity waxing cold. Clearks that doe write on naturall things, say that the body is sicke, when that his kindly heat is too little, or when it is too much.

The day of Iudgement.

To know the worlds sickenesse.

Then

Then ſithence underſtand as thus, tha
all men are as one body, whoſe kindly
naturall heate is Charity, that is, lo
to God, and love to thy neighbour; unna
turall or unkindly heate, is luſtfull lo
to other creatures. When therefore tho
ſæſt that the love of men to Godward
and to their neighbours is cold, little
and faint; and the love of worldly thing
and luſts of the fleſh is great & fervent
then know thou well that unkindly hea
is too great, and kindly heate is too little
That this is a knowledge of this ſicke
neſſe, I may prove by Chriſts authority
for he himſelf gave this as a ſigne, drawing to the ende of the world, for tha
Mat. 24. wickedneſſe ſhall bee plenteous, Charity
ſhall ware colde. Therefore when thou
ſeeſt Charity thus little ſet by of the
world, and wickedneſſe increaſe becauſe
that worldly things bee moſt ſet by and
loved: know well that the world and his
wealth paſſeth, and that this Summer is
4 Tim. 3. come. And thus ſaith Saint Paul: Wo
thou well, that in the laſt dayes, ſhall
come perillous times, & there ſhalbe men
loving themſelves, that is to ſay, their
bodies, and all things belonging thereto;

couetousnesse borne up with pride: disobedient to Father and Mother, fellowes without affection, without peace, blamers, incontinet, unmilde, without benignity, traytors, rebels, swelling, lovers of lusts more then of God, having a likenesse of piety more then the vertue thereof; and these flee thou. When thou seest the people of such fashion, know thou wel that the first Somner warneth all the world, that the day of reckoning draweth toward.

The second Somner that shall warne all the world, is the age of the world, and his feblenes, & sheweth tokens fulfilled: but I know wel that we be not sufficient to know the times that the Father hath put in his owne power, to shew certainly the day, the yeers, or the houre of iudgement. This knowledg was hid from the very Apostles of Christ, and also from Christs manhod, as to shew it to us. Nevertheless, wee may by authority of Scriptures, with reasons and expositions of holy men, well and openly shew that this day of wrath is nigh. Lest any man say in his heart, as it is written of the evill Bayliffe, that saith: My Lord doth Luke 12.

tarry to come to iudgement, & upon hope thereof, hee taketh upon him to beate his fellow seruants, and to eate & drinke and bee drunken. I shall shew you that this day is at hand, but how nigh I cannot say nor will not. For if Paul said a thousand three hundred yeeres and more past, we be those on whom the endes of the world be come: Much more may we say the same that be so much nearer the ende then hee was. Also S. Iohn Chysostome saith: Thou seest darkenesse over all, and why doubtest thou that the day is at an ende? First, on the valleys is darkenesse, when the day draweth downeward. When therfore thou seest the valleys darke, why doubtest thou whether it be nere night or no? But if thou se the Sun so low, that darkenesse be upon the hils, thou wilt say doubtles that it is night. Right so, if thou se in the secular men, that darknes of sin beginneth to have the mastry, it is a token that the world endeth. But when thou seest Priests that be put in the top of Soveraigntie of Spirituall dignity, that should be as hils among the cõmon people in perfect living, that darkenes of sin hath got the upper hand of them, why

1 Cor. 10.

Chrysostom

A proper similitude.

doubtest

doubteth but that the world is at an end: Also Abbat Ioachim, in the exposition of Ieremy saith: That from the yéere of our Lord, 1300. all times be suspected to me; and we be past this suspected time, nigh 200. yeres. And maid Ildegar in the book of her Prophesies, in the third part, the tenth vision and seventh chapter, moveth this reason, Right as in seven dayes, God made the world, so in 7000. yéres the world shall passe: and as in the sixth day man was made and formed, so in 6000 yéres he was brought again & reformed: and as in the seventh day the world was full made, and God rested from his working, so in the 7000. yéere, the number of them that shal be saved, shall be fulfilled, and then shall the Saints wholy rest in body and soule. If then it bee so as this Maiden saith, that 7000. yeres in passing of the world, accord to the seven dayes in making of it, let us sée what it wanteth that these 7000. yéres bee not fulfilled. For if we ioyne the yéeres from the Nativity of Christ, to the yéeres from the beginning of the world, following the mind of Austine, Bede, Origene, & the perfectest Doctours treating on this matter, it is

Ioachim.

Mayd, Ildegar.

Aduerte.

Augustine.

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doubteth but that the world is at an end: Also Abbot Ioachim, in the exposition of Ieremy saith: That from the yéere of our Lord, 1300. all times be suspected to me; and we be past this suspected time, nigh 200. yeres. And maid Ildegar in the book of her Prophesies, in the third part, the tenth vision and seventh chapter, moveth this reason, Right as in seven dayes, God made the world, so in 7000. yéeres the world shall passe: and as in the sixth day man was made and formed, so in 6000 yéeres he was brought again & reformed: and as in the seventh day the world was full made, and God rested from his working, so in the 7000. yéere, the number of them that shal be saved, shall be fulfilled, and then shall the Saints wholy rest in body and soule. If then it bee so as this Maiden saith, that 7000. yeres in passing of the world, accord to the seven dayes in making of it, let us sée what it wanteth that these 7000. yéeres bee not fulfilled. For if we ioyne the yéeres from the Nativity of Christ, to the yéeres from the beginning of the world, following the mind of Austine, Bede, Origene, & the perfectest Doctours treating on this matter, it is

Ioachim.

Mayd, Ildegar.

Adverte.

Augustine.

passe now almost 6600. yeares, as it is open in a book called Speculum judiciale. So it followeth, that this last day is more then halfe gone, if we shal give credence to this Maidens reason. But if we leane to the Gospel of Matt. 24. wee shall finde that the Disciples of Christ asked three questions. First, What time the City of Jerusalem should bee destroyed. The second, what tokens were of his comming to iudgement. And the third, What signe should be of the ende of the world. And Christ gave no certaine time of these things when they should fall, but he gave them tokens, by the which they might Note. know when they drew neere. To the first question, of the destruction of Jerusalem, he said: When the Romans come to besiege the City, then sone after it shall be destroyed. And as to the second & third he gave them many things, as were these: That realme should rise against realme, and people against people, and that there should be pestilence and earthquakes, the which we have seene in our dayes. But the last token that hee gave, was this: When ye sée the abomination of desolation spoken of by Daniel, standing in the

Sanctuary,

Sanctuary, then who so readeth, let him vnderstand. Vpon which Text argueth a Doctor, in a book which he maketh of the end of the world. If the words of Daniel haue authority (as God saith they haue) then it sufficeth to number the yeeres of the world, to take that Daniel hath written. Now Daniel in the twelfth Chapter, speaking of this abomination, signifieth by the ceasing of the holines of the Iews, the which fell by Titus & Vespacian, Ierusalem was destroyed, and the people of the Iewes were dispersed in al the world. And this abomination as Doctours say, shall be in the great Antichrists times, 1290. daies. Now proueth this Doctour, that a day must be taken for a yeere, both by authority of Scripture in the same place and in other, & also by reason. And so it is thought by this Clerke, that the greatest member of Antichrist shal come and appeare more in the 1400. yere from the birth of Christ, then any time else before, which number of yeeres is now fulfilled, and fully 12. yeeres wanting. And this reason put not I, as to shew any certain time of his comming, seeing I haue not the knowledge, but to shew that he is Dan. 12.

nigh, but how nigh I know not. But take
wee heede to the fourth part of the secon
Apoc. 6. vision of S. Iohn, in the book of Revelati
ons, in the which under the opening of 7
Seales is declared ỹ state of the Church
from the time of Christ to the end of the
world. The opening of the 4 first Seales
shew the state of the Church from the
time of Christ, to the time of Antichrist
appearing, & his foregoers, the which is
shewed in the opening of the other three
Seales. The opening of the first Seale
The first Seale. telleth the state of the Church in the time
of the preaching of Christ & his Apostles.
For then the first beast that was a Lyon,
gave his voyce, that betokened the Prea
chers of Christs Resurrection, & his As
cention. For then went out a white horse
& he that sate upon him had a bow in his
hand, and he went forth overcomming to
Expositiō. overcom. By this white horse we under
stand, the cleane life & conversation that
those Preachers had, & by their bow their
true preaching, picking sorrow or repen
tance in mens hearts for their sins with
out flattering. They went out of Iewry
that they came of, winning & overcom-
ming some of the Iewes, and made them

o leave the trust that they had in the old
Law, and to beléeve in Jesus Christ, and
to follow his teaching: and they went out
to overcome the Painims, shewing to
them that their Images were no Gods,
but mans worke, unmighty to save them-
selves, or any other; drawing them to the
belief of Jesus Christ, God and Man. In
opening of the second Seale there cryed a
Calfe, which was a beast wont to be slain
and offred to God in the old Law. This
sheweth ỳ state of the Church in the time
of Martyres, that for their steadfast prea-
ching of Gods true word shed their blood:
and that it betokened by the red Horse
that went out at the opening of this seale:
and this estate began at Nero the cursed
Emperour, and endured to the time of
Constantine the Great, that endowed the
church. For in this time many of Christs
servants, namely the leaders of Christs
flocke were slaine, and of 32. Bishops of
Rome, ỳ were betwéen Peter & Silvester
the first, I reade but of 4. but they were
Martyrs for the Law of Christ. And also
in the time of Diocletian the Emperour,
the persecution of Christian men was so
great, that in 30. daies were slain 22000.

The se-
cond seale

Expositiõ.

Nero.

*Constan-
tine.*

Magnus.

The third Seale.

men and women in diuers countryes, for the law of God. The opening of the third Seale, telleth the state of the Church, in the time of Hereticks, that is figured by the blacke horse, false vnderstanding of Scripture: For then cried the third beast, that is a Man, (for at that time was it needful for to preach ỳ mystery of Christs Incarnation & passion, against the hereticks, that take amisse these points) how Christ took very manhed of Mary, he being God as he was before, & his Mother being Maid before and after.

Expositiō.

The 4. Seale.

Expositiō.

The opening of the fourth seale, telleth the state of the Church in the time of hypocrites, that be tokened by the pale horse, that the sign of penance without faith, doth blinde the people, & he that sate upon this horse, his name was Death: For they slay ghostly them that they leade & teach to God by other wayes then by Christ; & hell followeth them, for hell receiveth those that these men deceive. At that time shal it be need, that the fourth beast, that is the Eagle, flying highest of al fowles, make his cry to raise up the Gospel, and to praise Gods law above al other, lest mens wits and there traditions tread downe & ouer-

grow

, fo aw the Law of God, by the falsehood of
hir ese hypocrits. And that is the last estate
, in at is, o shall be in the Church, before
o by e cõming of the great Antichrist. The The fifth
g o ening of the fifth Seale, sheweth the Seale.
alt ate of the Church that then shal follow,
s i he desires that the followers of Gods
ists w shal have, after the end of this woe Io
ere be delivered of this woe. The opening The sixth
ob the sixth Seale, telleth the state of the Seale.
be hurch in antichrists time, which estate
here may know to bee, when it is fulfilled
en at S. Iohn prophecied to fall in the ope-
e o ing of this Seale, where he saith: After
tha is, I saw foure Angels stãding upon the
ign oure corners of the earth, ho ding the 4.
the inds that they blow not upõ the earth,
hi põ the sea, nor upó the trees. The foure Note.
stly ngels be the number of all the Devils
by ministers, that in those daies to doe their
fol Sathers pleasure, shall stoppe the foure
ha inds (which be the foure Gospels) to be
t be eached, & shal let the b eath of the Holy
Ea Ghost to fall upon men, that they might
his ourne fo their sin to amend their life;
it fo d also upon them that would increase
its n vertue, and upon perfect men. What
er- fter this is to come? But that the misery

of

The seventh seale

of the seventh Seale be shewed, that he
come in his owne person, whom Jesus
Christ shall slay with the breath of his
mouth, when the Fiend shal shew the ut-
termost persecution that he & his servants
can doe to Christs subiects: and that shall
be the third warning that the world shall
have to come to this iudgement. In all
this matter I have said nothing of my-
self, but of other doctors that be approved.

I said also in my second principal part
that it was to bee knowne before who
Iudge we must reckon, that is God him-
selfe, he that seeth all our deeds, & all our
thoughts, from the beginning of our life
to the end, and he shal shew there the hid-
things of our hearts, opening to all the
world the righteousnes of his iudgement:
so that by the power of God every man's
deeds shalbe shewed to all the world. And
so it seemeth by the words of S. Iohn in

Apoc. 20. the Apocalyps, where he did see dead men
great & little, standing in the presence of
the Throne. And books were opened, &
another booke was opened, that was of
life, and dead men were judged after the

Exposition. things that were written in these
bookes, &c. These bookes be mens con-

sciences

at hiences that now be closed, but then shal
Jesus opened to al the world to reade therin,
of hoth their deeds and thoughts. And the
he uooke of life, is Christs living & doctrine,
pan at is hid now to them that shal be dam-
shaed thorow their own malice, that coun-
shall men to follow the world, rather then
n a God. In the first booke shal be written al
f mhat we have done, in the other al that we
ve should have done. And then shall dead
par men be iudged after those things that bee
wha written in the bookes. And if the deedes
in hat we have done, that be written in the
ou ookes of our consciences, be according to
li he book of Christs teaching and living,
hi he which is the booke of life, we shall be
th rely saved, or else we shall bee damned:
n or the iudgements shall bee given after
our workes. Looke therefore now what is
n written in the Booke of thy Conscience
i while thou art here, and if thou finde any
thing contrary to Christs life & teaching,
scrape it out with the knife of repen-
tance and write it better, evermore
thinking that thou shalt give a reckoning
of thy Bayliwicke.

Also I said principally, that it were good Note)
to know what reward shal then be given

to

to the wise servants and good, and wh
to false and wicked servants, whereupo
it is written that the Lord Jesus Chri
Note. shall come to iudgement heere into thi
world, in the same body that hee tooke
Mary the Virgine, having thereon th
wounds that he suffered for our redem
tion. And all that ever shall be saved, ta
king again their bodies, cleading to the
Head Christ, shall be caught up, méetin
him in the aire (as S. Paul saith:) An
they that shall be damned, lying vpon th
earth, as in a tun of wine, the dregs bein
beneath, and the cleare wine standin
above. Then shall Christ aske account o
the deeds of mercy, reproving false Chri
stian men, for leaving them undone; re
bearing the same, and other paines tha
his true servants have suffered in follow
ing him. Then shall those false servant
go with the Devill whom they have ser
ved in the earth, swallowing them int
the endlesse fire: But the righteous me
shall go into everlasting life. Then shal
be fulfilled that is written in the booke o
myseries, Woe, woe, woe, shall bee unto
them that dwell on the earth: woe to the
Painim, that gave that worship to dead

Images,

nages, wrought with mans hand, & to
her Creatures, that he should have gi-
n to God that made him. Woe to the
ew that trusteth so much in the old law;
en shall he see the Son of Mary iudging
e world, whom he despised and crucifi-
d. Wo to the false Christian man, that
new the wil of God, and fulfilled it not.
lso woe shall be to the sin of thought to
e, that hast shut out of thy heart the
ars of God, that is, mind of his passion,
ly contemplation of his goodnesse, and
emorie of his benefits, & thanks there-
e: And hast also excluded meekenes,
ttie, gentlenesse, &c. and hast made thy
art a house for swine & a den for theeves,
r uncleane thoughts and delights. As
hou here hast shut God out of thy heart,
shall he shut thee out of Heaven. Thou
st harbored the company of the fiend,
nd therefore with him in hell thou shalt
er abide. Wo also shalbe for thy sin of
ech, for that thou couldest not open thy
outh for foule and stinking sin to praise
God in the fellowship of Saints. Thou
ast used thy speech unhonestly, with cur-
ng, fraud, deceit, lying, forswering, scor-
ing & backbiting. For comely praysing

is

is not in the mouth of sinners, in whi
if thou hadst kept thy mouth cleane, th
shouldst have sung in Heaven, in the fe
lowship of Angels, this blessed Song
Sanctus, Sanctus, Sanctus, Dominus De
Omnipotens: that is, Holy, holy, holy, a
thou Lord God Almighty. Now cryi
and wæping, thou shalt in the compa
of divels cry: Væ, væ, quantæ sunt ten
bræ? that is, Woe, woe, how geat is th
darkenes? Woe also shalbe for the sin
workes: Thou hast bene proud, thy pri
as Esay saith, shall bee drawne with th
into Hell. Thou hast bèen brent with e
vie; of the Devill envie entred into t
world, and they shall follow him that b
on his side, as Solomon saith. Or th
hast bèen stirred with wrath, And eve
Math. 5. man that beareth wrath to his brother,
guilty of Iudgement, as Christ saith
Prov. 6. the Gospel of Mathew. Or thou hast be
slow to good dèeds, and therefore diseas
shal come to thée as to a wayfaring ma
and thy power shall bee as an unarm
man, saith the booke of Proverbs. Or
thou hast bèene lecherous, a glutton, or
Paulus. covetous man, know saith Paul, Th
neither Adulterer, nor uncleane perso

th

A gluton, or a covetous person, shall
er have entrance into the Kingdome
Heaven; But fire and brimstone, and
Spirit of tempest, that is, the Find of
l, shall bee part of their paine, as it is
itten in the Psalter. When these dam-
o men bee in this woe, they shall sing
s rufull Song written in the booke of
ourning: The joy of our hearts isgon, Note.
r mirth is turned to woe and sorrow,
e crownes of our heads are fallen from
, alas for the sinnes that we have done.
ut ioy, ioy, and ioy, shall be unto them
at be saved: Joy in God, ioy among
emselves, and ioy in other that be saved
en are they happie. Oh how happie are Conclusō
ey, for that their travels bee finished
orow Christ which brought them to so
acious an end. Then they are happy,
that they are escaped the perils of the
orld, and the paine of Hell. But happy
e they for the endlesse blisse that they
have in the sight of God, Cui sit ho-
nor & gloria in secula seculo-
rum Amen.

FINIS.